

[REDACTED]
Must Remain in
Transcription Room

M2247

TUESDAY, APRIL 17, 1973

NEW YORK CITY

GROUP II

MR. NYLAND: So, two weeks ago I was here, and in the meantime there was a little trip, to the West Coast, to Santa Fe, Colorado, and I came back today. I'm very glad to be back. It's not that I dislike -- ah -- the west coast or the other places, of course I like it very much. But somehow or other my roots are more here than anywhere else. It's very good to go there, to see what they are doing, how they talk, and how they get stuck. So for that maybe it was of help to talk about -- and we had meetings every night, so we were busy. I even played little piano. So now we begin, as far as I'm concerned this is like a new cycle, and a new state of my life.

You had a meeting last week, so the Tuesday was continued. Now in the meantime I hope you have -- you have become more clear about Work, and more -- made more attempts to Work. So let's let talk about what you have on -- on your mind.

Someone: [referring to tape operation]

MR. NYLAND: This one here was fixed, huh? Ya.

John Osher: I have a question from ALL AND EVERYTHING.

MR. NYLAND: Oh.

John: Ah --

MR. NYLAND: I don't think it is so good, let's hear it -- let's hear (laughter) -- let's hear it.

John: Gurdjieff says -- ah -- not to give oneself up to the -- ah -- associations resulting from the functions of -- ah -- only one or another one's brains, and -- ah -- I'd like to know if -- ah -- if I should try to do that?

MR. NYLAND: Well I don't know how you will do it.

John: Well I don't know if I can or can't. He says after that the problem is, that we don't -- ah -- we don't try. We don't put up -- up the effort to. Yet at the same time is a feeling right off that -- ah -- I can't do it. It is not possible.

MR. NYLAND: Sometimes he says "we shouldn't," doesn't he? He implies that. Or is it just a description of man as he is, and unfortunately he has associations with any one of the three centers--

John: Yes.

MR. NYLAND: And that's the state of his own Consciousness.

John: Yes.

MR. NYLAND: So if a man could become Conscious he probably would be free from such associations. Would that be a logical conclusion?

John: Yes.

MR. NYLAND: So then the question is, how do we become Conscious, assuming that you don't like to have associations with any one of your centers? So let's look at that first. If they are there, and you notice they are there, and even if you cannot get involved, do you think they are in the way?

John: In a sense that I lose my -- I lose myself entirely to things that come up, every little wish of this or that --

MR. NYLAND: Ya, what's wrong with it?

John: Ah -- in itself there's, there's nothing wrong with it in a way, and the other time -- the other sense is that-- ah -- I lose-- ah --I lose my own existence, in a sense--

MR. NYLAND: Hmm? What do you ---

John: --We don't--

MR. NYLAND: -- but your -- your own existence is based on associations.

John: I don't have -- I don't have something that -- that's -- ah -- that's much more that I've experienced a few times in my life.

MR. NYLAND: So that would be the reason for wishing to become Conscious?

John: Yeah.

MR. NYLAND: Right?

John: Yeah.

MR. NYLAND: -- and since you have had it once or twice in your life, you, at least you can make a statement that it was possible for you.

John: Yeah.

MR. NYLAND: So, now you are looking for a way how to become Conscious?

John: Yes.

MR. NYLAND: Do you know anything about that? The way we talk about it?

John: Well, I try to Work the way I try to Work..

MR. NYLAND: Well, does that help?

John: It -- it definitely helps and there are times I have results from it--

MR. NYLAND: Then why don't you continue with it?

John: I plan to.

MR. NYLAND: Good.

John: The question I had in the first place is why is -- why does Gurdjieff say that the one secret that we don't know is about having a regulator, and he tells -- he says not to -- what I -- what I just read--

MR. NYLAND: Ya, he's talking to you.

John: -- and we don't -- and we don't do it and we're not even willing to make the attempt.

MR. NYLAND: That is not true. You see, the first part is right. He's talking to you that you are in that way unconscious. And when he says you're not willing to do anything about it, that's not true for you. Because you want to do something about it. Gurdjieff doesn't exclude that, he only makes a statement of what is -- ah -- the question about unconscious human beings. And he describes them. And as long as you are one of them, then is that a good description?

John: Yes.

MR. NYLAND: Now, don't you draw a conclusion that if you don't like it, for some reason or other, that you want to do something about it?

John: Yeah, that's --

MR. NYLAND: -- and now your secret is disclosed in the form of a method, which is given, of how to get from an unconscious state to a Conscious state.

John: Yes.

MR. NYLAND: So all you have to do is to Work.

John: I -- I completely -- that's what I feel, the, the reason I ask it is that at times that I am not Working when I have my ordinary life that I'm just dealing with, I'm considering this as a possibility to make, by trying something like this, to make myself want to Work more.

MR. NYLAND: What do you mean "something like this"? Because it's described -- what to do. He's only making a statement.

John: Well there's lots of times I'm in situations where I have a sudden emotional urge to do something, and I more or less have a choice to just go off and follow it, or to try and -- ah -- come to myself.

MR. NYLAND: Ya, but an emotional urge won't help you, will it? If I would say that the only way out of this particular dilemma is to Work on yourself. Then it leaves out the emotional urges and the rest.

John: --and it, it leaves out any consideration of how I behave in my ordinary life.

MR. NYLAND: That, of course, is the question. When you want to Work, what you do with your ordinary behavior?

John: For the purpose of Work?

MR. NYLAND: Of course.

John: That's what it means?

MR. NYLAND: Ya. Do you understand Work?

John: I, I understand it to the degree that I understand it. I don't --

MR. NYLAND: No, no, no, of course. (Laughter) I asked you what degree you understand?

John Osher: I make -- I make Work attempts, I make attempts to Work.

MR. NYLAND: Huh.

John: I make attempts to Work--

MR. NYLAND: Good.

John: -- with the understanding that I have of it.

MR. NYLAND: Tell me, now, tell me what are, are the attempts you make.

John: Well, -- ah -- the other night -- ah -- I got up in the middle of the night to get some orange juice and walked down stairs and I just simply tried to have something observe my body walking. And -- ah -- there was an experience of my body just, it was just walking, it was -- ah -
- there was no doubt that it was a different quality of experience, and ah...

MR. NYLAND: So that was all right?

John: It was, yes, it was good.

MR. NYLAND: Were there -- were you impartial? I mean was that something that was there?

John: It was, it was impartial--

MR. NYLAND: Was it impartial to you?

John: Yes.

MR. NYLAND: And also the question of associations interest you, were there any associations at that time?

John: When I got to the bottom of the steps there was, and I stopped and I got some -- my orange juice, and then I tried again as I walked back upstairs, and it came back again. And then --

MR. NYLAND: How was it then?

John: It was very similar, it may have been a slight bit less.

MR. NYLAND: Do you know how we try to get out of your association part?

John: How?

MR. NYLAND: That belongs to Work also. Have you ever heard the word Simultaneity?

John: Yes.

MR. NYLAND: Do you know what it means?

John: I -- I, think I have a -- I think I do, to a degree--

MR. NYLAND: You have those degrees. (Laughter)

John: A sense of a -- this similar experience -- with a -- ah -- timeless -- ah...

MR. NYLAND: Try to tell me what is meant by the word Simultaneity.

John: What?

MR. NYLAND: What is meant by that word, or that concept?

John: An experience of --

MR. NYLAND: No.

John: --my being..

MR. NYLAND: Describe it...

John: -- at the moment..

MR. NYLAND: What is it? Now good. "At the moment," that would be all right--

John: It's -- it's just I can only remember one time that I can remember it very clearly now, it was a year and a half ago, it was just a -- ah -- I was existing right then, it was just nothing, it was just a state of existence. Being, -- ah -- I didn't think of the words impartial or Simultaneity at the time, but it was -- ah -- and I don't have anything to, higher to compare it to, except I have

things lower to compare it to. And -- ah-- it, it seemed to be in the directions of a state of -- ah -- timeless being.

MR. NYLAND: Ya , maybe that's right; but how do we now use it in connection with this prescription of Work on yourself?

John: Well, I think that, I think that when I try to Work I try to have Impartiality and Simultaneity.

MR. NYLAND: How -- what do you think, if it is there -- what does it do? Or what is the reason for trying to be simultaneous, that is, to introduce a concept in the process of Observation? What is the reason?

John: I guess it's, it's just -- ah -- a desire to be in my absolute sense of the reality of myself.

MR. NYLAND: And could we link it up with associations now? Do you understand what associations are?

John: Oh! It's a state where there's -- there's no associations, while it's happening.

MR. NYLAND: Ya, do you understand that now?

John: Yes.

MR. NYLAND: So we use that as an antidote for associations. That means we want to eliminate a function of the mind.

John: Yes.

MR. NYLAND: And Impartiality means we want to eliminate the functions of the feeling. Ya? Do we agree on that?

John: Yes.

MR. NYLAND: So now if it went once when you went down for a glass of orange juice and came up again, what you think I should say? Do it every night.

John: I would have to set an alarm to do it.

MR. NYLAND: Maybe. I think it would be very useful having an alarm clock anyhow and at the same time I don't think you ought to limit it to that just one trip at midnight, going down and up.

John: (inaudible) I don't. It's just that I was -- wanted -- to describe what --

MR. NYLAND: Ah -- tell me, then, other instances that where you've Worked on yourself.

John: Ah -- it's usually at least three or four during the day at work. Ah -- yesterday at -- ah -- this Barn I was Working..

MR. NYLAND: If you were aware now, do you see how you touch your forehead all the time?

John: Yes

MR. NYLAND: Do you do it intentionally?

John: No, it's a habit.

MR. NYLAND: Ya, it is a habit. Now can you do it intentionally? And then wake up?

John: Maybe.

MR. NYLAND: Good, then why don't you try it? I don't see you move your hand now.

(Laughter, inaudible) Well, don't you see it would be a very good idea to give yourself a task, because it is very easy since it is a habit you don't have to do anything about that; and when the habit now becomes known to you, you link up something else with it, and you say at that time: I would like to make an attempt to Work on myself . So I would continue as I have in the regular habitual form but now something else should be added to it in the form of Awareness. And of course Impartiality and Simultaneity.

John: All right.

MR. NYLAND: Could you do that?

John: I could try. It's a -- it's a very bad habit -- and I, I do it quite often.

MR. NYLAND: Well, from the standpoint of objective -- Objectivity, no habit is bad.

John: I mean just the sense that I -- ah -- I do it so often and--

MR. NYLAND: (laughter over inaudible talk)

John: Okay, I think, I think it's a good idea.

MR. NYLAND: Wonderful. Now you have a good task for it. All right? Ya?

Barbara Rosen: Mr. Nyland, how can we know when to change the emphasis of a Work attempt from 'It' to 'I'? At what point?

MR. NYLAND: Oh. I think it has to be, to use the word, Simultaneous. I think it is right in the beginning that I overdo the emphasis on 'It' and then I can neglect 'I'. So then when someone says you must emphasize 'I', I would go for a little while emphasizing 'I'. And then I would do it one and then the other. 'I' and 'It', 'It' and 'I', 'I' and 'It', then after a little while 'I' and 'It', 'I' and 'It', 'It' and 'I', 'It' and 'I'-- you understand?

Barbara: Yes, I go back and forth now...

MR. NYLAND: Yes, yeh, that's right, it's good, continue with that so as you get a little dexterity of that kind; after a little while that path between 'I' and 'It' becomes worn out and you slide into 'I' and you slide into 'It'. Can you visualize that?

Barbara: Yes.

MR. NYLAND: All right, that's the way to do it.

Barbara: Thank you.

MR. NYLAND: Good. Now there was someone else, wasn't there? Yeh.

Ebrahim Taghbostani: Mr. Nyland, how can I be separated of my ordinary life and to be able to accept myself --

MR. NYLAND: You know the mikes hear you, you're close, huh? Those in the back, they don't hear a thing. Huh? So say it louder.

Ebrahim: How can I be separated of my ordinary life and to be able to accept myself in any condition? I don't know how.

MR. NYLAND: Ah, but you are now living an ordinary life, aren't you? And now you have an idea you would like to have an 'I' or something observing you.

Ebrahim: Yes.

MR. NYLAND: When you make that attempt, does your ordinary life stop?

Ebrahim: I don't know.

MR. NYLAND: Oh I know: it keeps on going. When you make an attempt for Work so far, do you stop breathing?

Ebrahim: No.

MR. NYLAND: So that's ordinary life, isn't it?

Ebrahim: Yes.

MR. NYLAND: Does your body stop existing?

Ebrahim: No.

MR. NYLAND: No, so it's ordinary life. You think that you stop thinking?

Ebrahim: No, I don't.

MR. NYLAND: No. Because it is still functioning and even part of it would be the place where 'I' is, right? Moreover when you Work and there is an 'I', it uses your body as an object, and it uses your wish as your feeling as also a part of you. So everything you use is ordinary life except that your mind functions a little differently. You see that?,

Ebrahim: Yes.

MR. NYLAND: When there is an Awareness I use -- I use for it mental machinery but I introduce *du* [two] little elements so that, that particular process of the use of mental machinery is now an Awareness process instead of a thinking process. You see that?

Ebrahim: Yes.

MR. NYLAND: So all throughout, when I make an attempt for Work on myself I keep on being ordinary, but have something else that is reporting on me. And that something else is like a mental function which now has in it an Observation together with Impartiality and Simultaneity. But my ordinary life, unconsciously, continues to exist. You see that?

Ebrahim: Yes.

MR. NYLAND: Now, it is true that when one function takes place and there is also another function; then one function representing the attempt for Consciousness and the other function, the second function, indicates the continuation from my unconscious state, I'm liable to get them

a little bit mixed up. And so when I wish to have a Conscious attempt I may slow down my unconscious energy, and if I become involved in an unconscious state I may forget all about the manufacturing of an 'I'. So I have to learn, if dividing some energy going one direction and another energy part going in another direction -- at the same time there are two functions, so there's a separation in two functions -- both belonging to me. You understand?

Ebrahim: Yes.

MR. NYLAND: All right. Now you can Work with that.

Ebrahim: Right.

MR. NYLAND: All right.

Ebrahim: Thank you, Mr. Nyland.

Heather Savery: Mr. Nyland.

MR. NYLAND: Yeh.

Heather: It's Heather.

MR. NYLAND: Huh?

Heather: It's Heather.

MR. NYLAND: Heather.

Heather: Yeh.

MR. NYLAND: Where are you?

Heather: In the kitchen, sir. (Laughter)

MR. NYLAND: And looking through the window. (Laughter) All right Heather..

Heather: My ordinary life is --

MR. NYLAND: You make me think now of a plant -- in the window sill. (laughter) Yeh--

Heather: My ordinary life is -- is very pleasant right now and it -- it almost makes me not want to wake up, you know, and when I -- when I think about Work I don't, and except like I tried a couple times and I think it's -- I thinks it's going to take a really super-human effort for me because I--

MR. NYLAND: Oh.

Heather: I always Worked very simply, you know; I just walk or I move my arms, or I do some very simple things.

MR. NYLAND: Do you want to become super-human?

Heather: Well, no sir.

MR. NYLAND: No.

Heather: Yes, sir.

MR. NYLAND: You do, huh? (Laughter) Now when you, when you have a beautiful sunny day, do you praise the Lord?

Heather: I get, I get very happy, you know --

MR. NYLAND: Yeh, but maybe you need rain --

Heather: Yeh.

MR. NYLAND: What do you do then?

Heather: I get depressed.

MR. NYLAND: Yeh, but don't you ask the Lord to give you some rain?

Heather: No.

MR. NYLAND: No?

Heather: No.

MR. NYLAND: Do you enjoy the sunshine and never mind the plants which need rain? Or reversely, if it rains do you want sunshine?

Heather: Yes, that I do.

MR. NYLAND: Yes, all right, that is easier then. Now, you are unconscious and you are very happy.

Heather: Yes.

MR. NYLAND: You happen to think about Consciousness, but you're so happy that you don't want to do any Work as far as that is concerned. You think it's fair? If at times you say, "I want

to be alive and for the time being that includes Conscious states, if possible, and definitely unconscious states which are just ordinary.” isn’t it a matter of just considering the totality of yourself in which there is some part of you which is satisfied and another part, which is not satisfied? Could you look at it that way?

Heather: Yes.

MR. NYLAND: All right, then when you remember in a satisfied state that there is also an unsatisfied one, then you can do something in the satisfied state, can’t you?

Heather: Yes. I -- I -- today I was thinking about the two ends to every stick and -- ah --

MR. NYLAND: Yeh.

Heather: ..and -- ah -- I was thinking about -- as long as I’m in a good state I should Work, because it will, --it will be easier to accept myself in -- in not such a good state and still -- and still -- my Work attempts just -- I -- I watch my day go by -- and I just, you know -- I wasn’t really -- I wasn’t really doing anything.

MR. NYLAND: Yes, I think the idea of a stick is very good: one end is Objectivity and the other end is subjectivity. And whenever you know you are in a very good happy state, could you twirl that stick imaginarily?

Heather: I can try.

MR. NYLAND: Associate that idea with your very good state and as you twirl it you’ll realize that both subjectivity and Objectivity are turning around, around you, and could affect you. The subjectivity will affect you more than the Objectivity, but the totality for a man who wants to grow is to recognize that there is light and dark. Will that help you?

Heather: I -- I’ll try. I’ll try to imagine.

MR. NYLAND: Good. The next time, tell me if it has worked.

Heather: Okay.

MR. NYLAND: Good, all right.

Jerry Weiser: Mr. Nyland?

MR. NYLAND: Yeh.

Jerry: In my attempts to --

MR. NYLAND: Who is it?

Jerry: Jerry Weiser.

MR. NYLAND: Yes.

Jerry: I'm trying, I'm beginning to study the Enneagram, and it seems so unapproachable to me that I've considered trying to induce a -- a hypnotic state in myself --

MR. NYLAND: Oh. Wait a minute. With the Enneagram?

Jerry: I feel that it's such a blank to me that --

MR. NYLAND: Ya, but do you need -- do you need hypnosis for that?

Jerry: I'm experimenting with trying to use a different channel of -- ah -- trying -- trying to be open to it in a way that I haven't been before.

MR. NYLAND: To -- open to what? To the Enneagram?

Jerry: Yes, I feel like it can speak to me if I can induce a certain state in myself.

MR. NYLAND: Really? You honestly think so?

Jerry: I just feel like I'm closed to it.

MR. NYLAND: Closed to what?

Jerry: To the Enneagram.

MR. NYLAND: Oh yes, but will it open up when you are in a hypnotic state?

Jerry: I don't know. This is my question.

MR. NYLAND: Oh, you want to know what I think?

Jerry: Yes, sir.

MR. NYLAND: Don't do it. This won't help you at all. The understanding of the Enneagram is dependent on the change of oneself. If there is a possibility for a man in an unconscious state to wish to become Conscious or to develop as a man should develop, (sirens) that a man at certain times realizes that he wants to Work on himself for the purpose of completing himself. Because

there are certain sections in a man which are still potential and which could be developed if I knew how to do it. When these kind of parts -- one belonging to an Emotional Body and the other belonging to the Intellectual Body -- when they start to develop a man changes, actually because he becomes more complete, but also his functions change; and at the same time, when all of that takes place, there is a realization in the mind of being able to understand certain things which it could not understand before. And if I want to find out what the Enneagram means, which is an indication of processes of life, I have to process within my own life, up to a certain point of further understanding. And the only way to do that is by elimination of subjectivity and introduction of Objectivity. That is the only way you will ever understand it.

In a hypnotic state, nobody is there to notice it. You may have, after the state, a little recollection of what has happened, but you really do not know how it came about, and you're not quite sure even what you have experienced. Moreover it will not give you an intellectual knowledge for an understanding of the Enneagram. You will be in a different state, and maybe so called heightened, or in a hypnotic state you may become a channel through which certain things flow, but you have no control over it. Leave it. Either you Work or you don't. If you want to understand the Enneagram for a certain purpose, the answer is Work more. All right?

Jerry: Thank you.

Fred Curchak: Mr. Nyland?

MR. NYLAND: Yah.

Fred: It's Fred Curchak.

MR. NYLAND: Yes, Fred.

Fred Curchak: I listened to a tape this week where you described a state of a man when he goes from back and forth -- DO RE MI, MI RE DO -- and if I understand that, it seems to describe a state of myself at the rare times that I can almost see the possibility of a real Awakening, and have a --

MR. NYLAND: Wait a minute. Wait a minute. How does that happen? When you go between DO RE MI and MI RE DO? Or is it something else?

Fred: It's something else.

MR. NYLAND: Okay, then you must say it.

Fred: When, at the rare times, I see the possibility of really waking up --

MR. NYLAND: Good.

Fred: -- and have a wish for that,

MR. NYLAND: Ya.

Fred: I have not had -- been able to go over into that state.

MR. NYLAND: Wait. A little louder, Fred.

Fred: I -- I have not been able to go over into that state. It's as if I --

MR. NYLAND: Which -- which state now?

Fred: I -- I have the taste of a possibility at rare times.

MR. NYLAND: Good. That I can understand. And now what, the question is how to go over into that state?

Fred: It remains a potentiality for me even at the, at the most intense times.

MR. NYLAND: It would be necessary, in that kind of condition, if you could, to stay at MI. Because if you go down again to DO, you're further away from the possibility of going over from one state to the other, and if that's the Aim, and you have a taste at times that it might be possible, you are at MI. You're still below the line, if you remember the diagram.

Fred: Yes, sir.

MR. NYLAND: And I want to get across FA. You see, because if I go across FA then I have reached another state. So, instead of allowing myself automatically to go back to DO, I have to make a special effort at MI in order to cross FA, you understand that?

Fred: Yes, I do.

MR. NYLAND: FA is, as you know, a very difficult point to cross, because it is one and a half note; it is a distance which is unusual, and surely not like DO RE MI, so it doesn't include automatically [to] go over to SOL, by means of FA. So I need a special kind of energy for that purpose of crossing. The energy is supplied by the thought of SI DO. SI DO means the completion of my attempt to become Conscious and Conscientious. When I think of SI DO, I have a very definite reaction to it within myself. It increases a wish. It increases for me a realization of the difference between an unconscious man and a Conscious one. I see the difference between the DO RE MI as a little triad, and the possibility of the SOL LA SI as another triad, which at the present time is still potential, but nevertheless my wish is in that direction. The more I now realize the SI DO of freedom for myself, the more my wish will be increased. And there will be a point at which I will be able to get across FA because of this increased wish.

We can say it a little differently. If I consider the question of SI DO, which many times is connected with dying -- which means, really, freedom in the more absolute sense than where I am living at the present -- then that is an inner experience for myself. I have heard about a possibility of a SI DO of freedom. This has affected me in a certain way so that I wish to aspire towards that Aim. When I have this aspiration within myself, my real wish to reach that -- to reach that end or to reach the freedom -- functions as a conversion machine of the aspirational energy, which then becomes inspirational. This inspirational energy gives me the force to cross the FA bridge. You understand?

Fred: Yes, sir

MR. NYLAND: Can you apply it?

Fred: I'll try.

MR. NYLAND: If you wish something -- to get something -- fervently, if you can concentrate within yourself with all three centers indicating a wish on the part of each one of them, so that -- that those three wishes could be combined and produce in me a state of Being, then for me the

question of freedom means, to some extent, a better understanding of God, when the three centers, in having that wish, are in a state of prayer; and because of that, something has taken place within me as a wish to be united with that what is higher. And that gives me the strength to overcome, in my present state, the difficulties which I have to overcome. All right?

Fred Curchak: Thank you, sir.

OK.

Mike Breslin: Mr. Nyland...

MR. NYLAND: Yeah.

Mike: Mike.

MR. NYLAND: Yeah.

Mike: Ah -- last week you gave me the task of trying to Work in the evening.

MR. NYLAND: Last week what happened?

Mike: Why -- we talked about the fact that it was difficult for me to Work during the day, my days were very taken up.

MR. NYLAND: Yeah.

Mike: You suggested that I Work in the evening and I set aside a time each night when everyone else had gone to bed to take -- to try and Work on myself. Two nights ago --

MR. NYLAND: I think that's a good suggestion, you know, but it localizes it very much. What happened to the rest of the day?

Mike: I left it open for myself on whether or not to do anything if the thought occurred to me.

MR. NYLAND: All right.

Mike: It didn't occur very often, but I try to set aside the evenings, at least now.

MR. NYLAND: Excuse me for interrupting. Didn't it occur to you because you were thinking it was evening?

Mike: It might be.

MR. NYLAND: Then it was not such a good task. A man lives the whole God-damned day long, he may have very good moments in the evening, but when he really will learn is to see what there is possible while he is unconscious during the whole day, and then wishes at certain times to have an 'I' observe him. If I wait 'til the end of the day, my experiences of the day are just concentrated into one little thing that is sitting in the chair or going to bed. I'm not very active and I have not much material even to Work with. So the task is good as far as it goes, but it is just like one percent of what I should do.

So my suggestion is, continue with that task at night, but make the attempts during the day, let's say, about a hundred fold. Hundred times during the day you remember Work and you make, honestly, an attempt. And during the day, even if you are very busy, there are thousands of moments in which you are not busy at all. I do not know what kind of work it is, sometimes you can stop it, but there are certain -- certainly many -- many moments that you can be waiting a little bit for the next movement, you can go to the bathroom, you can sit down, maybe you can take a little walk, maybe you have to do some eating somehow, maybe you have to sit in the car. Maybe you have to do something else that doesn't require as much energy, but that what are you doing?

Mike: Selling books.

MR. NYLAND: Huh?

Mike: Selling books.

MR. NYLAND: Oh for heaven sake -- do you think that is so busy?

Mike: No. It was that I brought up that my time was taken a lot with dealing with other people.

MR. NYLAND: Yeah, okay...

Mike Breslin: But this was--

MR. NYLAND: But certainly when you go from one place to the other you are all by yourself, aren't you?

Mike: Yes.

MR. NYLAND: And maybe you sit in the car, and you don't have to be so much in a hurry that you have to run the car all the time. Why don't you stop it somewhere? Is it in a car or you walk?

Mike: Walking, sir.

MR. NYLAND: Okay, then you walk and you walk and you stop in some window and you look in and at the same time you look inside you. Have you books in your arm -- hand?

Mike: A briefcase.

MR. NYLAND: A briefcase, good. Put it in the other hand to break the habit. When you are reminded, you have to do something. And the next block or wherever you go, you put it back in your old hand. And you'll remember it again. All throughout the day, since you are doing that kind of work, your task, if I say hundred, huh? -- it's small.

Mike: All right.

MR. NYLAND: Okay.

Mike: I have one more question on it though.

MR. NYLAND: Well, in connection with it?

Mike: With -- no --with what I was doing this week.

MR. NYLAND: Oh, I don't think it's important.

Mike: All right.

MR. NYLAND: I think it's quite all right, but do it now in this way -- you can tell me, however. I don't want to -- to shut you up, as it were.

Mike: Well--

MR. NYLAND: Huh?

Mike: It was -- one night I specifically, I tried draining.

MR. NYLAND: No, why -- wait a minute -- you had another task. You didn't have the task for draining.

Mike: I found that when I Worked, or when I tried to have something present to me, the associations kept pouring in. And for a moment I could try--

MR. NYLAND: Are you really sure that they were pouring in?

Mike: Yes.

MR. NYLAND: Can't you go to the basin in the bathroom and wash your hands? And do you think that the associations are going with you?

Mike: Yes, I'd say so.

MR. NYLAND: Do they? What is the matter with your mind? Why is it so associative?

Mike: I don't know.

MR. NYLAND: Don't you have ordinary thoughts? How nice it is to go to bed?

Mike: Yes.

MR. NYLAND: Or that you have met so-and-so you like? Or that you were hungry and went to a restaurant and had something to eat. What other associations? Making money? What are you thinking about all the time?

Mike: It's a Work attempt. At the time when I made Work attempts it was--

MR. NYLAND: Okay, that's right -- if associations are that you can certainly make hundred attempts. Can you? And let me tell you, don't drain. Don't do the exercise until you have exhausted all possibilities of Working in simple conditions in which you also are simple, of which I say there are at least hundreds a day. When you have exhausted that and [there] are situations when you are a little tense and there are too many associations in your mind, then you can try to drain them out. Don't ever use the draining as a necessary substitute for Work. Work first. When you get stuck, and somehow or other there are too many thoughts and feelings, or accumulation of tensions in your body, then you can try to drain and then see if afterwards you can Work. All right?

Mike: Yes, sir.

(long pause)

MR. NYLAND: Now are you exhausted? Or do we have exhausted all the possibilities of questions of the last couple of weeks or last week? Many associations he had in his mind, can he give you some?

Paul Windberg: Mr. Nyland...

MR. NYLAND: Ya. Who -- who is it? Huh?

Paul: Paul Windberg.

MR. NYLAND: Yes, Paul.

Paul: Ah -- concerning my Work attempts, something you've mentioned just tonight seemed to ring a bell to me. Ah -- you talked about your wish in all three centers; my wish seems to stem mostly from my thinking center, my mentation. Ah -- is there some way I can increase a wish in my emotions, and a wish in my body--

MR. NYLAND: How do you think that a -- the question is a mentation start?

Paul: Pardon me?

MR. NYLAND: When you want a wish to happen in your mentation, in your mind, how does it start, why is there a wish in your mind? Or is there a wish which is translated into Work which you know and understand with your mind. Where is the wish?

Paul: I can't answer that exactly. I really don't know.

MR. NYLAND: Oh, could you trace it?

Paul Winberg: What?

MR. NYLAND: Could you trace it for yourself? Because there has to be a reason why you want to Work.

Paul: The best -- the best way I could describe it would be that I have -- uh -- partly emotionally, and it seems mostly mentally looked at myself and people around me and decided that there is nothing of value in the ordinary existence and that I feel -- I feel I said that, but I think there is something better--.

MR. NYLAND: If you -- if you look at the people around you and they provoke in you this kind of statement that you don't like what they are doing and that you yourself don't want to fall into the same trap, is that an emotional upset? Or is it just an intellectual consideration?

Voice: I have to turn the tape, Mr. Nyland.

MR. NYLAND: Yeah, that's right, don't think I forgot it.

SIDE TWO

Paul: I would say that it is both, a combination of --

MR. NYLAND: You see, he had time to think (laughter). All right, Paul.

Paul: I would say that it is a combination of both feeling and thinking.

MR. NYLAND: Good. Now if there is some feeling in connection with a wish to Work, on what do you think that is based? Not only the criticism or the sadness of the state of the people outside of you, because that has to be compared with your state, not wishing to fall into -- into falling into a similar state as the others outside of you. Now why does that happen within you?

Paul: I don't know.

MR. NYLAND: Try to link it up with a belief in yourself that if you considered the state of others not agreeable or desirable for you, that you have a belief that you need not be that, and the wish then is the wish for growing out of the state of the possibilities in which you are now into a different kind of state, like Consciousness for which you want to use Work. So it refers then to you in the state in which you are with that hope of potentiality of getting out of the state of the actuality which is similar to that of the outside world.

Increase that what you see in the outside world. I mean by that, my reaction towards the outside world when I see people unconsciously behaving, when I see how stupid they are, now superficial, how un -- non-attempting, how really losing energy head over heels, how uncontrolled, how superficial in their remarks. When I see the sadness sometimes with them, sometimes with myself, realizing that that state of affairs in this present world of ours is really terrible. And I get affected by it because I cannot understand why on this Earth it has to exist in

such a bad manner. The more I become involved in such thoughts, the more I see what goes on in the rest of the world, and how unconscious people are behaving, and how many times they are just following the line of least resistance and the desire for power, or for money or for sex. Then I say: is that the state of mankind as it ought to be? Or is there a screw loose somewhere, and can I find a screw driver to tighten it up?

I start with myself because I am very much the same as they are, and I tighten my screws up. I see what I have to do regarding that kind of a state, and now my state is under scrutiny of myself, first realizing that is what I am, and now I have a motivation following -- followed by a wish to Work on myself, to change into a different kind of a state. So you see I haven't connected what is now dependent on me and to the degree that I really am upset, and emotionally involved in the conditions of the world, the more I will Work on myself, perhaps even with an Aim to be able afterwards, when I have grown up, to alleviate the ills of the world and to help. Would that -- would that help you?

Paul: Yes, what you all -- what you said is pretty much what is going through me.

MR. NYLAND: Good. Now I wish to be complete within myself in my attempt for Work.

Whenever I can have the wish which exists in each one of the three centers connect. That joining of a wish has a result of a relationship with myself with a higher form of being. Sometimes I call it God when I pray and my prayer comes from my three centers. If I am by myself in that kind of a condition, and I can do what I can because I please, without anyone else seeing me, I will go down on my knees, I would raise my head, I look up at the sky, I would have a warm feeling in my heart, I would stretch out my hands towards God, if I can imagine that, and I would whisper that I would like the power to continue with all three wishes becoming one. And for that reason I dedicate for a moment, two moments, five minutes, myself to that Aim. That would be a task to do that every day. All right?

Paul: Yes. Ah -- Mr. Nyland?

MR. NYLAND: Yeh?

Paul: Ah -- I'm still confused about -- a wish coming from my physical body.

MR. NYLAND: It is expressed in the posture. It is a going out towards something. It is implied when I stretch out my hands towards the sky. It is expressed sometimes, if I wish, by certain movements of my arm -- imitation of wings. My posture has to be such that the whole body expresses a desire to become different or to make contact with what I call a higher force, or for myself an Aim as an idea towards which I strive. That is how I express it physically.

Paul: Thank you.

MR. NYLAND: You can add to that, when my mouth utters a prayer, it is an expression of my body. All right?

Paul: Yes. Thanks.

MR. NYLAND: Yeh?

Jacques Hemsj: It's Jacques.

MR. NYLAND: Yes, Jacques.

Jacques: I heard you say recently -- to talk about the fact that the wish to Work really comes from a deeper place in the person is more--

MR. NYLAND: Just say it again, will you?

Jacques: I heard you say recently that a wish to Work that comes from a deep place is developed through partially having more experience of life, and -- ah -- I find myself that now -- I'm trying to -- to start Working again and -- ah -- really my attempts are disconnected. And then the other -- ah -- When I try to place emphasis in being able to see things, not in terms of analyzing myself but in terms of an Observation, it's a mental process -- ah -- that I go through telling myself: It is doing this and that. At other times in the midst of a day I could have a -- an emotional desire that is -- that I don't feel that I can do something with it -- ah -- in terms of a Work attempt.

MR. NYLAND: Jacques, are you starting to mix things up a little bit?

Jacques: Possibly, sir.

MR. NYLAND: If that's the case, can you return to the fundamentals of A B C or very simple conditions in which you are, and not having too many thoughts? If you are working on jewelry, can you slow down what you are doing? Supposing you are hammering something out?

Jacques: It does happen, Mr. Nyland, that in particular doing jewelry while doing something that I have a moment of -- of -- of Awareness -- and I would continue with that--.

MR. NYLAND: I wouldn't -- I wouldn't have just one moment. I would like to have as many moments in half an hour as you could make.

Jacques: Yes, sir.

MR. NYLAND: I would set aside a day in which I would want to make a very concentrated effort. An intense one, in which my emotion can be engaged, but even a feeling will do. Even that state whenever I make an attempt and I come to the realization that I have lost it, I make immediately another one, and another one, and another one. I crowd as many as I can in half an hour, I try to be as precise as I can, and I really dedicate that half hour to my Work. It even will go sometimes at the expense of my unconscious accomplishment in making some jewelry. But it is very important to get this, what is the inner, inner life of mine recognized by myself, and I do that by making constant attempts, so gradually I will reach that what we call Magnetic Center. It is there I have to have a belief that it hasn't left me, and in all probability I can understand that it cannot leave me, because that is the center point of my life. All it is, and all that has happened, is that it has been covered up by a great many associations, thoughts, feelings, superficial nonsense, and a little bit of so-called -- ah -- essentiality. But I want to reach that because it is important for me to touch it. To recognize it as the source of my life. And I can do it by this kind of continued effort.

Have a picture in your mind while you do this: you have a sledge-hammer and a rock, and you want to break it, it may be garnet, maybe there are some streaks in it; you don't see them but you keep on hammering on that rock -- one, two, three good heavy blows. You get tired, you wait a little bit, you continue again. I always say when you have done fifty of such strokes, may

the fifty-one will help break the rock into pieces. Forty-nine is not enough, fifty is just exactly at the point. Fifty-one, let's say: success. Can you see that picture?

Jacques: Yes.

MR. NYLAND: That is the attempt to make, once a day, concentrated effort. In that way all of your senses united, and as it were a prayer to God to hear the hammering of the rock.

Jacques: Thank you, sir.

Roslyn Fassett: Mr. Nyland?

MR. NYLAND: Yeh?

Roslyn: Mr. Nyland, it's Roslyn.

MR. NYLAND: Yes.

Roslyn: You have -- you've mentioned at times that it would be necessary for a person to be aware of the inevitability of their death and --

MR. NYLAND: Yeh, well, Gurdjieff does that. You remember?

Roslyn: Yes, I just read that part --

MR. NYLAND: Yeh.

Roslyn: I don't -- I don't feel like I can really understand that -- umm --.

MR. NYLAND: I think that's right. Because one doesn't want to think about it, and for years and years the particular subject of death has been eliminated from any form of education. I don't want to become familiar with it because I love my life, and as soon as I start thinking about having done with my life I get a little disgusted with myself because I don't think it's fair. I have an idea that when I was born on this Earth for a certain purpose, I can understand growth, but I cannot understand why I should leave it. That, I think, is the fundamental reason why people don't want to think about it, aside from the fact that whatever life is giving them now that -- that will not be given anymore; or if you think of the death of someone else, that you would miss that kind of a person, and you just don't want to think about it.

I wish to think about it because when I consider death as a finishing of some form of life in a form, I start to consider life which is still in this form. And instead of thinking of death, I think of life. I'm reminded that -- that what is now in existence has a certain purpose which must be fulfilled within a certain length of time, the time of my life; and when I die I'm not quite sure what will happen to me, although I can have all kinds of hallucinations about it and perhaps here and there, affirmation of such sorts of spiritual beings continuing to exist after death. But since I don't know for sure, I want to take the certainty for the uncertainty, and I Work now as much as I can, because I have in mind the possibility that perhaps I cannot Work anymore after I die. If there could be an assurance that my life will continue, and that this lifetime, if I didn't do enough then I would have another chance, then perhaps I might be lazy, or I might not wish to think about my death, or take it laconically, that "when it comes it comes."

But at the same time, the reason why I happen to think about it is also an indication that perhaps I should take on -- on myself -- a responsibility, and this is really what is furnished by the thought of death: if I have to meet a death-line, I will have to Work now because I believe that if I now can settle certain questions which are to some extent obstacles for me and in my growth that -- that is a result of a condition in which my life happens to be in the form of my body, that then I can connect that with a general law that certain things have to be done by me during this lifetime in order to set my life free. If I call it a Karma, it simply means that this is a description of the conditions of my bondage. And that during this life I have to do everything I can simply because I happen to think about it, that I ought to, everything I can -- that I can do in order to break such bondage in order to have freedom before I die, or that I would have freedom while I will die.

And I think it's a very good motivation, because together with the assumption that there is a Karma that I have to live through, and that I have to meet and I have to learn to understand, it also might mean that if I die and I have not fulfilled that kind of a promise I made when I

realized I have a Karma I make a promise to infinity. And because of that, infinity will tell me to go back to this Earth, and somehow or other, I don't want it. I think it's below my dignity.

Roslyn: Well, the other part of it is, is --ah-- being aware of the death of others -- ah -- in regard to -- ah -- the egoism of man and the lack of love, and the covering of the essence. I don't -- I don't understand how to do that.

MR. NYLAND: Don't link that up with the condition of such people, that as a result of their egoism of selfishness, they will die. It's an entirely different process. It's a certain length of life in which they, if they can, should consider their selfishness. But by itself the contemplation of the death of someone else -- aside from the fact that if you are attached to them, then of course you wouldn't like them to die -- is really that you should have a consideration for your own death, because that's the only thing you may be able to do something about. And this does not exclude any kind of action on the part of doctors and medicine men and healer. Will we leave it at that, Rosalyn?

Roslyn: Okay.

MR. NYLAND: All right.

Bonnie Cross: Mr. Nyland?

MR. NYLAND: Yeh?

Bonnie: Ah-- Bonnie Cross.

MR. NYLAND: Yeh.

Bonnie: Ah -- when I first became involved in the Work, one of the problems I had was just the term 'I'. I don't think I really understood what was meant, and maybe I still don't clearly, but -- ah -- just Working for 'I' when I first heard it, I -- I couldn't --ah -- relate to it. And lately in ordinary life, I've -- ah -- found a way of incorporating, I don't know, maybe you can call it, maybe my link to my wish to grow with what I can do in ordinary life, an expression for this wish. And -- ah -- I had a hard time Working because ordinary life and feelings and so on have been pulling me this way and that, but -- ah -- finding a release or something that I could do in

ordinary life with this wish I had only for myself, but possibly for others, had made it, has made Work clearer and easier for me. I -- and I just don't know if I'm being misdirected or I don't know if I completely understand what I'm doing here at this point.

MR. NYLAND: Well, let's talk about it. When you say that you wish to Work for 'I', I would change the phrase around. I would suggest that 'I' works for you.

Bonnie: I can see -- I -- that's hard for me to accept. Ah --

MR. NYLAND: Why is it so hard?

Bonnie: Something, or someone, or some force would work for me --

MR. NYLAND: Wait a minute. Your 'I' is your own.

Bonnie: Yes.

MR. NYLAND: So it is not really that someone is, like a force, is working for you. It is something that you still own, which then as part of you is active, in you, in doing certain things which are necessary. If I have my mind made up of different compartments and the different compartments are functioning, all of them are working for me. And I don't feel any difficulty in accepting them to work for me because they are my own. If the question is: how can I make my 'I' my own? that may be a little different method. But if I understand what is meant by creation, then quite definitely it is my own, because it would not exist unless I have a wish to create it. I can quibble a little bit about the fact of what is this 'I' when I try to describe it as an Objective faculty and I am hundred percent subjective except for that one little point within myself which I've called, "the point of no return."

My Magnetic Center is like the representation of my life; sometimes I say it is the biological reason of my existence. It may be that it came from father, mother and ancestors; it may be it came from another realm in which there was a spiritual entity which was necessary to be reborn. It may even be apparent to me at times that -- that what is this Magnetic Center is using the life of someone else. But don't let's go into detail about that. The fact remains that if I believe in the possibility of Work, I have to have something that is going to help me, and when it's gotten --

grows up that it can become my guide. Because I am in a labyrinth of subjectivity. And although I can try in this world to do a great deal that is good and righteous and also in some way successful, I'm interested in growing up and away from this world. So I can prepare to some extent a soil in which I want to sow a seed. But the soil remains an unconscious, subjective existence of myself. That I prepare it simply means that I want to plant a seed under the best conditions possible, and hope that -- that the soil of my unconscious life will have enough food in it, and enough wish to really germinate that particular seed. But I cannot get away from the process. There has to be something that I can ask to guide me, provided it has a wisdom of Objectivity which I don't have. You see, if there were other ways, I probably would use them, because it is rather difficult to be guided by something that is so small in the beginning, and where I have still the wish that it ought to grow, and not knowing exactly how to make it grow. I can say if I could pray to God and have belief that God in His love and light and duty and responsibility for me, in His capacity a Father of me, His child, will do everything possible that He can do for me, then perhaps I could just pray the whole day and wait.

But you see it's obvious I cannot do it and I don't want to separate myself off from the conditions of ordinary life, although it might be possible at times to withdraw in an ivory tower or a convent or a cloister. But then I am not part of this world anymore the way it has been created, and I've said many times I was not born on a very uninhabited island. I am in the midst of a city right here, or a country, surrounded by other people and I have a part to fulfill for maintenance of myself in an economy which I sometimes don't like, and in conditions of outside world I don't like, and in a state of myself which I don't like. And having gone through education and all kinds of reasoning about my existence which sometimes I don't like at all, and being influenced by a culture or civilization which surrounds me now, and I happened to be born at this time and not hundred years ago. So I look at my life and consider it, what it is, and now I say, do I wish to get out of it? That is, do I wish to grow out of it, do I want to develop something that will get me freedom? That is the motivation for myself.

Now I wish an 'I' to work for me. I create it because it is within my means to create an 'I'. I have explained it before. It is an act between myself and God. I create an 'I' in a kind of a form, which I think is suitable, and I call that a shell or a container. I ask God to put into it life from above. That becomes my 'I'. Then this 'I', partially subjective, but with the best intention in the world as a form, and partially objective as coming from the Lord, can start to function towards me in an objective sense. And because of this process of the 'I' then being Awake and observing me as far as I can, introducing the re -- requirements of subject -- of -- ah -- of Impartiality and Simultaneity, that then the results which this 'I' receives in return as a result of an Awareness process become useful to me as objective facts. I hope you understand this, at least a little bit as theory, so that now you can go ahead and actually try to make this 'I' for you, in creating it and wishing that 'I' to really become Awake. Then you would Work. Wouldn't you?

Bonnie: I would Work more if -- if -- I would say, if my heart could understand it better. I still find it--

MR. NYLAND: My darling, your heart has to be in it. Whenever it comes to your mind that you ought to Work and then the object is your body, you have to have a wish to start it going.

Bonnie: That I have.

MR. NYLAND: All right. Then continue to supply energy for that wish. Because it will disappear if you don't supply it. It gets stuck in your mind, and the mind does not move until you push it out by means of a wish. It would stay as a thought, but when the thought become attached to the condition of your body, and made that kind of a contact, part of that kind of a circle is already accomplished, and all you need is to have the fact of your existence resound in your heart so that a new wish will be created for the continuation of your attempt. It is very simple. If I want to Work, I Work, and I want to Work, and I Work. And I want to Work and I Work. That's the solution to all these questions. All right?

Bonnie: Yes.

MR. NYLAND: Now I know you will be subdued because I put a task on you now.

Bonnie: I won't be subdued, sir.

MR. NYLAND: All right, good. Then Work.

I want, we want, all of us want to get clear about what is meant with this kind of a goal. It is not a happy gathering and it is not just coming to listen. It is for a very definite reason when you want to come, and when I happen to talk to you about Work, I mean really, that something in you is stirred, and that you see the good reason why Work is necessary. And that you have honestly a wish to do something about your own unconscious state. Because I place to some extent a responsibility on you by talking about Work. When you are exposed to it and you don't want to do it and still you realize that perhaps you should do it, you do commit a sin. When you don't follow up by certain attempts which you must make, when you allow the thoughts just to stay in your mind, you are a sinner. A sinner sometimes against the Holy Ghost. Because it means that you have no desire whatsoever to do anything with the talents you've got, and when an additional talent is put into your mind as a thought process which then requires an attempt on your part, your sin will be forgiven when you make an attempt, even if you don't reach a result.

So what I would want is when you go home, when you think about this kind of meeting, when you think about certain questions from other people, when you can hear in their voice that they mean it and are serious, that also of us, and no exception, are really affected by that what is a life in yourself, and that you feel that within your life there are the same kind of questions.

When Gurdjieff talks about these associative forms which take place in all three centers, he is talking to all of us, not to him only. To all of us. We are associative beings. We have a mind which constantly relates to that what is already there. And the associations produce constantly in the mind, in particular because we know where it is formulated, all kinds of ways of rationalizations. That is our conditioning, unfortunately. That's the way we remember ourselves in an ordinary sense. That is the way we set up a memory in order to profit by what we have already received, and that's the way we happen to think about the future hoping that it will come based on that what we know or think we know and have hope for the continuation of one's own

life. But we are talking about the possibility of a direction of something that is also alive and it should go, as I many times say, in a vertical -- vertical direction. It really means away from this Earth. And, as a symbolism, that means freedom from this Earth, that is the reason we want to Work.

And it seems to me that each person that is interested in Gurdjieff, and comes here, and [is] exposed to these ideas expressed in a truthful manner and in simplicity, that you put yourself under that obligation to do something with it, and as it were, wish to change your life, if possible, from an unconscious state to a Conscious one, or at least turn around and look at the possibility of Consciousness and not be constantly asleep in attending to your unconscious behavior forms. It means of course that you become less superficial, that you want to find out the reality, first, of your essential Being. And living there for a little while, you will realize that, sometimes, that essence is not so good either and perhaps you need something else which is really more real and more truthful. That would be Work, you know. But you must start, and you must be very clear of how to start, and wish to start; and then when you start, to continue as much as you can in accordance with the inner energy which is available for that purpose. You have to see your life as a duality: [the] continuation of unconsciousness of what we call sleep -- not physical, [but] psychological sleep; and the other a wish for freedom which we call being Awake, and sometimes we call it self--Consciousness, that is, a Consciousness of the real Self, self with a capital "S", that what is within-within.

That what is Magnetic Center is a non-dimensional state: freedom from space dimensions and time dimensions. The only reality within a man. The only reason why he happens to be here, because the form being made out of this absolute concept of Magnetic Center, crystallized in a certain form for this Earth, taking on the shape of the body and so forth. And whatever we are as a personality has a very definite reason for existing here. And together with this, existing on this Earth for a purpose of maintaining the Earth, helping it to be at the same place where it is, and allowing food for the Earth so that the Earth as a planet can develop into a real planet and

functionally guide the moon in support of the Earth itself, that mankind, having that kind of a responsibility, is at the same time able to see for himself the possibility of growing out of it and becoming Conscious and Conscientious like a Man in reality should be. It's not that the Earth will keep us forever and ever, but if one or two or many wish to Work on themselves, if they indicate in their own life the direction they wish to go to become a harmonious man, they in turn will help, you might say in return for what Mother Nature has given us, they will help Mother Nature to be encouraged in her own right and in her own way to develop also, and to have a wish for Mother Nature itself to Work on Herself.

That's the reason why man is a duality. If he just maintains his life and dies and is used by the -- by the moon, by the Earth itself for the maintenance only, it is just a continuation of the crystallization. But if a man starts to understand the law of evolution applies to him also, as well as to the Earth itself, then of course he will point his hand and stretch out his arms in the direction of the Sun Absolute. And each morning, looking at the Sun as a symbol coming up each day to give us light, that then he wishes all unconscious parts within himself to take on the same kind of a direction, pointing towards that which is a fulfillment of a man's own life, and the realization that it is possible for him to do that because he has the thought and the feeling, and all he has to add to that is his doing. The way he does, the way he executes the thoughts and the feelings, is by making an attempt in the creation of an 'I', which 'I' then functions in relation to his body and becomes Aware of such a body in giving, in that kind of a process, the material necessary for the growth of a man. Together with that wish, together with the idea in the mind, that process, when it gives energy in the form of such data, will enable -- I do not know who it might be -- but there is available material as a result of such accumulation, that it will be given to the Kesdjian Body for growth and for the body of the Soul.

And at the same time in that process of wishing to Work on oneself, that what is available within a man in his unconscious state, is the highest form of food that he has, and the highest forms of energy which he possesses. That then he himself, under the influence of his wish for

Consciousness and Conscience, will be able to separate certain energies now available in his body as Helkdonis and Abrustdonis to be given for the formation and you might say for the reaffirmation of that what should exist, and constantly supply it within oneself an inner wish for a development of a real Emotional Body and a real Soul.

And so when we talk about it, it is always with the background, that kind of perspective. It is not just a little bit of a description of A, B and C and what you have been doing with it. It is really a question for yourself, of what you think you ought to become as a Man, if that has any meaning for you, and if you happen to think about it and feel that it is impossible to do too much, well then it must be possible, if it is mentioned, if you make only more efforts. That there has to be that kind of reality within you that life is serious and that you have to consider it before you die, because otherwise, in unconsciousness, you die every day. Many things that are there will not be repeated because they have been sloughed off, they have fulfilled that function of unconsciousness, they need not be repeated, for that what is real in you always remains alive. And that, you might say, as Magnetic Center is in search of the Absolute. So when you come, come with that in mind, and with a wish in your heart. Then maybe God can help us.

Good night, everybody.

END TAPE

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First Proof: Gerry Benowitz 4/2003

Second Proof: Nora Staffanell 9/4/2005

Final Form: Anne Hanson 7/12/2006

Consciousness and Conscience, will be able to separate certain energies now available in his body as Helkdonis and Abrustdonis to be given for the formation and you might say for the reaffirmation of that what should exist, and constantly supply it within oneself an inner wish for a development of a real Emotional Body and a real Soul.

And so when we talk about it, it is always with the background, that kind of perspective. It is not just a little bit of a description of A, B and C and what you have been doing with it. It is really a question for yourself, of what you think you ought to become as a Man, if that has any meaning for you, and if you happen to think about it and feel that it is impossible to do too much, well then it must be possible, if it is mentioned, if you make only more efforts. That there has to be that kind of reality within you that life is serious and that you have to consider it before you die, because otherwise, in unconsciousness, you die every day. Many things that are there will not be repeated because they have been sloughed off, they have fulfilled that function of unconsciousness, they need not be repeated, for that what is real in you always remains alive. And that, you might say, as Magnetic Center is in search of the Absolute. So when you come, come with that in mind, and with a wish in your heart. Then maybe God can help us.

Good night, everybody.

END TAPE

Transcribed: Steve Foster 6/1/99

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